

P R E F A C E

TO THE

B—p of S—r—m's
INTRODUCTION

To the Third Volume of the

HISTORY of the REFORMATION

OF THE

Church of *England*:

By GREGORY MISOSARUM,

*Spargere voces
In vulgum ambiguas; & querere conscius arma.*

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TO THE

Board of

Education

of the



REPORT

OF THE

Board of Education

for the year 1887-88

in answer to a resolution of the

Legislature

passed at its session in 1887



The P R E F A C E.

Mr. MORPHEW,

YOUR Care in putting an Advertisement in the Examiner has been of very great Use to me. I do now send you my Preface to the B---p of S---r---m's Introduction to his Third Volume, which I desire you to print in such a Form, as in the Bookseller's Phrase, will make a Sixpenny Touch ; hoping it will give such a publick Notice of my Design, that it may come into the Hands of those who perhaps look not into the B--p's Introduction. I desire you will prefix to this a Passage out of Virgil, which does so perfectly agree with my present Thoughts of his L--d-
sh - p

The PREFACE.

sh - p, that I cannot express them better, nor more truly than those Words do.

I am, Sir,

Your most Humble Servant,

G. Misofarum!

A

P R E F A C E.

T O T H E

B-p of S-m's

I N T R O D U C T I O N.

THIS Way of publishing Introductions to Books that are, God knows when, to come out, is either wholly new, or so long unpracticed, that my small Reading cannot trace it : However, we are to suppose, that a Person of his L-d-sh-p's great Age and Experience, would hardly act such a Piece of Singularity, without some extraordinary Motives. I cannot but observe, That his Fellow-Labourer, the Author of the Paper, call'd, *The English-man*, seems, in some of his late Performances, to have almost transcribed

ed the Notions of the B-p: These Notions, I take to have been dictated by the same Masters, leaving to each Writer that peculiar Manner of expressing himself, which the Poverty of our Language forces me to call their Stile. When the *Guardian* changed his Title, and professed to engage in Faction, I was sure the Word was given, That grand Preparations were making against next Sessions: that all Advantages would be taken of the little Dissentions reported to be among those in Power; and that the *Guardian* would soon be seconded by some other Piquerers from the same Camp. But I will confess, my Suspicions did not carry me so far, as to conjecture, That this Venerable Champion would be in such mighty haste to come into the Field, and serve in the Quality of an *Enfant perdu*, armed only with a *Pocket-Pistol*, before his great *Blunderbus* could be got ready, his old rusty *Breast-Plate* scour'd, and his *crack'd Head-piece* mended.

I was debating with my self, Whether this Hint of producing a small Pamphlet to give Notice of a large Folio, were not borrow'd from the Ceremonial in *Spanish Romances*, where a *Dwarf* is sent out upon the Battlements, to signify to all Passengers, what a mighty *Giant* there is in the Castle: Or, whether the B-p copied this Proceeding from the *Fanfaronnade* of Monsieur *Bouffleurs*, when the Earl of *Portland* and that General, had an Interview. Several Men were appointed at certain Periods, to ride in great haste towards the *English Camp*, and cry out *Monseigneur vient, Monseigneur vient*: Then, small Parties advanced with the same Speed & the same Cry, & this Foppery held for many Hours

Hours, till the *Mareschal* himself arriv'd. So here, the B-p (as we find by his Dedication to Mr. *Churchill* the Bookseller) has for a long Time, sent Warning of his Arrival, by Advertisements in *Gazettes*, and now his Introduction advances to tell us again, *Monseigneur vient*: In the mean Time, we must gape and wait and gaze the Lord knows how long, and keep our Spirits in some reasonable Agitation, till his L-p's real Self, shall think fit to appear in the Habit of a Folio,

I have seen the same Sort of Management at a Puppet-show. Some Puppets of little or no Consequence, appear'd at several Times at the Window, to allure the Boys and the Rabble: The Trumpeter sounded often, and the Door-keeper cried an hundred Times, till he was hoarse, that they were just going to begin; yet after all, we were forc'd sometimes to wait an Hour before *Punch* himself in Person made his Entry,

But why this Ceremony among old Acquaintance? The World and he have long known one another: Let him appoint his Hour and make his Visit, without troubling us all Day with a Succession of Messages from his Lacqueys and Pages.

With Submission, these little Arts of getting off an Edition, do ill become any Author above the the Size of *Marten* the Surgeon. My P. 26. L-d tells us, That many Thousands of the Two former Parts of his History are in the Kingdom, and now he perpetually advertizes in the Gazette, that he intends to publish the Third: This is exactly in the Method and Stile of *Marten*: The seventh Edition (many Thousands of the former Edition, having been sold off in a small Time

Time) of Mr. Marten's Book concerning secret Diseases, &c;

Does his L - p intend to publish his great Volume by Subscription, and is this Introduction only by Way of Specimen? I was inclin'd to think so, because in the prefix'd Letter to Mr. Churchill, which introduces this Introduction, there are some dubious Expressions: He says, *The Advertisements he publish'd, were in order to move People to furnish him with Materials which might help him to finish his Work with great Advantage.* If he means half a Guinea upon the Subscription, and t'other Half at the Delivery, why does he not tell us so in plain Terms?

I am wondring how it came to pass, That this diminutive Letter to Mr. Churchill, should understand the Business of *Introducing* better than the *Introduction* it self; or why the B-p did not take it into his Head to send the former into the World some Months before the latter; which woud have been yet a greater Improvement, upon the Solemnity of the Procession.

Since I writ these last Lines, I have perused the whole Pamphlet which I had only dipt in before) and found I have been hunting upon a wrong Scent; for the Author hath in several Parts of his Piece, discover'd the true Motives, which put him upon sending it abroad at this Juncture; I shall therefore consider them as they come in my Way.

My L-d begins his *Introduction* with an Account of the Reasons, why he was guilty of so many Mistakes in the first Volume of his History of the Reformation: His Excuses are just, rational and extremely

extremely consistent. He says, *He wrote*

P. 6. *in haste*, which he confirms by adding,
That it lay a Year after he wrote it, before

P. 10. *it was put into the Press;* At the same

Time he mentions a Passage, extremely to the Honour of that pious and excellent Prelate, Archbishop *Sancroft*, which demonstrates his Grace to have been a Person of great Sagacity, and almost a Prophet. Doctor *B-r-nt*, then a private Divine, *desir'd admittance to the Cotton Library, but was prevented by the Archbishop, who told Sir John Cotton, That the said Doctor was no Friend to the Prerogative of the Crown, nor to the Constitution of the Kingdom.* This Judgment was the more extraordinary, because the Doctor had not long before, publish'd a Book in Scotland, with his Name prefix'd, which carries the Regal Prerogative higher than any Writer of the Age: However, the good Archbishop liv'd to see his Opinion become universal in the Kingdom.

The B^p goes on for many Pages, with an Account of certain Facts relating to the publishing his Two former Volumes of the Reformation, the great Success of that Work, and the Adversaries that appeared against it. These are Matters out of the Way of my Reading; only I observe that poor Mr. *Henry Wharton*, who has deserved so well of the Commonwealth of Learning, and who gave himself the Trouble of detecting some Hundreds of the B...p's Mistakes, meets very ill Quarter from his L...d..sh. p. Upon which I cannot avoid giving a peculiar Method this P...l..e takes to revenge himself upon those who presume to differ from him in Print. The present Bishop of *Rochester*

B

happened

happened some Years ago to be of this Number. My Lord of *Sarum* in his Reply ventur'd to tell the World, That the Gentleman who has writ against him, meaning Dr. *Atterbury*, was one upon whom he had conferred great Obligations; which was a very generous Christian Contrivance of charging his Adversary with Ingratitude. But it seems the Truth happened to be on the other side, which the Doctor made appear in such a Manner as would have silenc'd his *Loop* for ever, if he had not been Writing-proof. Poor Mr. *Wharton* in his Grave, is charged with the same Accusation,

but with Circumstances the most aggravating that Malice and something else could invent; and which I will no more believe, than Five hundred Passages in a certain Book of Travels. See the Character he gives of a Divine, and a Scholar, who short'ned his Life in the Service of God and the Church.. Mr. *Wharton* desired me to intercede with Tillotson for a Prebend of Canterbury. I did so,

P. 23 but *Wharton* would not believe it; said he would be reveng'd, and so writ against me. Soon after he was convinc'd I had spoke for him; said he was set on to do what he did, and if I would procure any Thing for him, he would discover every Thing to me. What a Spirit of Candour, Charity and good Nature, Generosity and Truth, shines through this Story, told of a most excellent and pious Divine, Twenty Years after his Death, without one single Voucher!

Come we now to the Reasons which mov'd his Lordship to set about this Work at this Time. He could delay it no longer, because

P. 27. *the*

the Reasons of his engaging in it at first, seem'd to return upon him. He was then fright'ned with the Danger of a Popish Successor in View, and the dreadful Apprehensions of the Power of France. England has forgot these Dan- P. 28.

gers, and yet is nearer to them than ever, and therefore he is resolv'd to awaken them with his Third Volume ; but in the mean Time, sends this Introduction to let them know they are asleep. He then goes on in describing the Con- P. 28.
dition of the Kingdom after such a
Manner as if Destruction hung over us
by a single Hair ; as if the Pope, the Devil, the Pretender, and France, were just at our Doors.

. When the B...p publish'd his History, there was a *Popish Plot* on Foot, the Duke of York, a known *Papist*, was presumptive Heir to the Crown, the House of Commons would not hear of any Expedients for securing their Religion under a *Popish Prince*, nor would the King or Lords consent to a Bill of Exclusion : The *French King* was in the Height of his Grandure, and the Vigour of his Age. At this Day the Presumptive Heir, with that whole Illustrious Family, are *Protestants*, the *Popish Pretender* excluded for ever by several Acts of Parliament, and every Person in the smallest Employment, as well as Member in both Houses, obliged to *abjure* him. The *French King* is at the lowest Ebb of Life ; His Armies have been conquered, and his Towns won from him for Ten Years together, and his Kingdom is in danger of being torn by Divisions during a long Minority. Are these Cases Parallel ? Or are we now in more danger of *France* and *Popery* than we were Thirty

Years ago ? What can be the Motive for advancing such false, such detestable Assertions ? What Conclusions woud his L...p draw from such Premises as these ? If injurious Appellations were of any Advantage to a Cause, (as the Stile of our Adversaries woud make us believe) what Appellations woud those deserve, who thus endeavour to sow the Seeds of Sedition and are impatient to see the Fruits ? *But (says he) the deaf*

P. 28. *Adder stops her Ear, let the Charmer charm never so wisely.* True, my L...d, there are indeed too many *Adders* in this Nation's Bosome, *Adders* in all Shapes, and in all Habits, whom neither the *Queen* nor Parliament, can *charm* to Loyalty, Truth, Religion or Honour.

Among other Instances produced by him of the dismal Condition we are in, he offers one which could not easily be guess'd. It is this, *That the little Faction's Pamphlets written about the End of King Charles II's Reign, lie dead in Shops, are look'd on as waste Paper, and turn'd to Pasteboard.* How many are there of his L...p's Writing, which could otherwise never have been of any real Service to the Publick ? Has he indeed so mean an Opinion of our Taste, to send us at this Time of Day into all the Corners of *Holbron*, *Duck-lane* and *Moorfields*, in quest after the factious Trash, publish'd in those Days by *Julian Johnson*, *Hickeringil*, *Dr. Oats* and himself.

His L...p taking it for a *Postulatum*, That the Queen and Ministry, both Houses of Parliament, and a vast Majority of the Landed Gentlemen throughout *England*, are running headlong into *Popery*, lays hold on the Occasion to describe
the

the Cruelties in Mary's Reign, an Inquisition setting up, Faggots in Smithfield, and Executions all over the Kingdom. Here is P. 36.

that (says he) which those that look towards a Popish Successor must look for. And he insinuates thro' his whole Pamphlet, that all who are not of his Party, look towards a Popish Successor. These he divides into two Parts, the Tory Laiety, and the Tory Clergy. He tells Ibid. the former, Tho' they have no Religion at all, but resolve to change with every Wind and Tide; yet they ought to have Compassion on their Countrymen and Kindred. Then he applies himself to the Tory Clergy, assures them, That the Fire's reviv'd in Smithfield, and all over the Nation, will have no amiable View; but least of all to them, who if they have any Principles at all, must be turn'd out of their Livings, leave their Families, be hunted from Place to Place, into Parts beyond the Seas, and meet with that Contempt, with which they treated Foreigners who took Sanctuary among us,

This requires a Recapitulation, with some Remarks. First, I do affirm, That of every Hundred of profess'd *Atheists, Deists* and *Socinians* in the Kingdom, Ninety-nine at least, are stanch'd thorow-pac'd *Whigs*, entirely agreeing with his L...d...sh...p in Politicks and Discipline, and therefore will venture all the Fires of Hell rather than singe one Hair of their Beards in *Smithfield*. Secondly, I do likewise affirm, That those whom we usually understand by the Appellation of *Tory* or *High-Church Clergy*, were the greatest Sticklers against the exorbitant Proceedings of King
James

James, the best Writers against Popery, and the most exemplary Sufferers for the Establish'd Religion. Thirdly, I do pronounce it to be a most false and infamous Scandal upon the Nation in General, and on the Clergy in particular, to reproach them for *treating Foreigners with Haughtiness and Contempt*: The *French Hugonots* are many Thousand Witnesses to the contrary; and I wish they deserv'd the Thousandth Part of the good Treatment they have receiv'd.

Lastly, I observe that the Author of the Paper, call'd, *The Englishman*, hath run into the same Cant, gravely advising the whole Body of the Clergy, not to bring in *Popery*, because that will put them under a Necessity of parting with their Wives, or losing their Livings.

The Bulk of the Kingdom, both Clergy and Laity, happens to differ extremely from this *Pr. L.* in many Principles both of Politicks and Religion: Now I ask, *Whether, if any Man of them had sign'd their Name to a System of Atheism or Popery, he could have argu'd with them otherways than he does? Or, if I should write a grave Letter to his L...p with the same Advice, taking it for granted that he was half an Atheist and half a Papist, and censuring him, by all he held dear, to have Compassion upon all those who believed a God, not to Revive the Fires in Smithfield, that he must either forfeit his B...k, or not marry a fourth Wife; I ask, Whether he would not think I intended him the highest Injury and Affront?*

But as to the *Tory Laity*, he gives them up in a Lump for abandon'd Atheists: They are a Sett of Men so impigously corrupted in the Point of Religion

ligion, that no Scene of Cruelty can fright them from leaping into it (Popery) and P. 37. perhaps acting such a Part in it, as may be assigned them. He therefore despairs of influencing them by any Topicks drawn from Religion or Compassion, and advances the Consideration of Interest, as the only powerful Argument to persuade them against Popery.

What he offers upon this Head, is so very amazing from a *Christian*, a *Clergyman*, and a *P.r.l.t* of the *Church of England*, that I must own in my own Imagination, strip him of those Three Capacities, and put him among the Num- Ibid. ber of that *Sett of Men* he mentions in the Paragraph before; or else it will be impossible to shape out an Answer.

His L.,p, in order to dissuade the *Tories* from their Design of bringing in Popery, tells them, *How Valuable a Part of the whole* P. 38. *Soil of England, the Abbey Lands, the Estates of the Bishops of the Cathedrals, and the Tythes are, How difficult such a Resumption would be to many Families; yet all these must be thrown up; for Sacrilege in the Church of Rome, is a mortal Sin.* I desire it may be observ'd, *What a Jumble here is made of Ecclesiastical Revenues, as if they were all upon the same Foot, were alienated with equal Justice, and the Clergy had no more Reason to complain of one than the other.* Whereas the Four Branches mention'd by him, are of very different Consideration. If I might venture to guess the Opinion of the Clergy upon this Matter, I believe they could wish that some small Part of the *Abbey Lands* had been applied to the Augmen-

Augmentation of poor Bishopricks, and a very few Acres to serve for Glebes in those Parishes where there is none; after which I think they would not repine that the Laity should possess the rest. If the Estates of some Bishops and Cathedrals were exorbitant before the Reformation, I believe the present Clergy's Wishes reach no further, than that some reasonable Temper had been used, instead of paring them to the Quick: But as to the *Tithes*, without examining whether they be of divine Institution, I conceive there is hardly one of that sacred Order in *England*, and very few even among the Laity that love the Church, who will not allow the misapplying those Revenues to secular Persons, to have been at first a most flagrant Act of Injustice and Oppression: Though at the same Time, God forbid they should be restored any other Way, than by gradual Purchase, by the Consent of those who are now the lawful Possessors, or by the Piety and Generosity of such worthy Spirits, as this Nation sometimes produceth. The B...p knows very well that the Application of *Tithes* to the Maintenance of Monasteries, was a scandalous Usurpation even in Popish Times: That the Monks usually sent out some of their Fraternity to supply the Cures; and that when the Monasteries were granted away by *Henry VIII*, the Parishes were left destituted, or very meanly provided of any Maintenance for a Pastor: So that in many Places the whole Ecclesiastical Dues, even to *Mortuaries*, *Easter-Offerings*, and the like, are in Lay-Hands, and the Incumbent lies wholly at the Mercy of his Patron for his daily Bread. By this Means there are several
hundred

hundred Parishes in *England* under 20l. a Year, and many under Ten. I take his L--p's Bishoprick to be worth near 2500 l. annual Income; and I will engage at half a Year's Warning to find him above 200 Benific'd Clergy-men who have not so much among them all to support themselves and their Families; most of them Orthodox, of good Life and Conversation, as loath to see the Fires kindled in *Smithfield*, as his L-p, and at least as ready to face them under a *Popish* Persecution. But nothing is so hard for those who abound in Riches, as to conceive how others can be in Want. How can the Neighbouring Vicar feel Cold or Hunger, while my L--d is seated by a good Fire in the warmest Room of his Palace, with a dozen Dishes before him? I remember one other Prelate much of the same Stamp, who, when his Clergy woud Mention their Wishes that some Act of Parliament might be thought of for the good of the Church, woud say, *Gentlemen, WE are very well as WE are; If they will let US alone, WE shoud ask no more.*

Sacrilege (says my L-d in the Church of Rome, is a mortal Sin: And is it P. 38. only so in the Church of Rome? Or, is it but a venial Sin in the Church of *England*? Our Litany calls *Fornication a deadly Sin*; and I woud appeal to his Lordship for Fifty Years past, whether he thought that or *Sacrilege* the *deadliest*. To make light of such a Sin, at the same Moment that he is frightening us from an Idolatrous Religion, should seem not very consistent. THOU that sayest, a Man shoud not commit *Adultery*,
C dost

dost **THOU** commit *Adultery*? **THOU** that abhorrest *Idols*, dost thou commit *Sacrilege*?

To smoothe the Way for the Return of Popery in Queen *Mary's* Time, the Grantees were confirm'd by the *Pope* in the Possession of the *Abbey-Lands*. But the B-p tells us, That *this Confirmation was fraudulent and invalid*. I shall believe it to be so, tho' I happen to read it in his L.-p's History: But he adds, that altho' the Confirmation had been good, the Priests woud have got their *Lands* again, by these Two Methods; First, *The Statute of Mortmain P. 39. was repealed for 20 Years, in which time,*

no doubt they reckon'd they woud recover the best Part of what they had lost: Besides that, the engaging the Clergy to renew no Leases, was a Thing entirely in their own Power, and that in forty Years Time, woud raise their Revenues to be about Ten Times their present Value. These Two Expedients for encreasing the Revenues of the *Church*, he represents as pernicious Designs, fit only to be practis'd in Times of *Popery*, and such as the Laity ought never consent to: From whence, and from what he said before about *Tithes*, his L.-p has freely declar'd his Opinion, that the Clergy are rich enough, and that the least Addition to their Subsistence woud be a Step towards *Popery*. Now it happens, That the Two only Methods which could ever be thought on, with any Probability of Success, towards some reasonable Augmentation of Ecclesiastical Revenues, are here rejected by a B-p, as means for introducing *Popery* and the Nation publickly warned against them. *The Continuance of the Statute of Mortmain in full Force, after the Church had been so terr.bly stripp'd, appear'd to*
her

Her Majesty and the Kingdom a very unnecessary Hardship; upon which Account it was at several Times Relaxed by the Legislature. Now as the Relaxation of that Statute is manifestly one of the Reasons which gives the B.p those terrible Apprehensions of Popery coming on us; so I conceive another Ground of his Fears, is the Remission of the First-Fruits and Tenths. But where the Inclination lay, whether in Her Majesty, who proposed this Benefaction, the Parliament which confirm'd, or the Clergy who accepted it, his L.p hath not thought fit to determine.

The other Popish Expedient for augmenting Church Revenues, is *engaging the Clergy to renew no Leases.* Several of the most P. 39. eminent Clergymen have assured me, that nothing has been more wish'd for by good Men, than a Law to prevent (at least) Bishops from setting Leases for Lives. I could name ten Bishopricks in *England*, whose Revenues, one with another, do not amount to 600 l. a Year for each: And if his L.p's, for Instance, would be above ten Times the Value, when the Lives are expir'd, I should think the Overplus would not be ill disposed towards an Augmentation of such as are now shamefully Poor. But I do assert, *That such an Expedient was not always thought Popish and Dangerous by this Right Reverend Historian.* I have had the Honour formerly to converse with him; and he hath told me several Years ago, that he lamented extremely the Power which Bishops had of letting Leases for Lives, whereby, as he said they were utterly depriv'd of raising their Revenues, whatever Alterations might happen in the

Value of Money by Length of Time: I think the Reproach of betraying private Conversation, will not, upon this Account, be laid to my Charge. Neither do I believe he would have changed his Opinion upon any Score, but to take up another more agreeable to the Maxims of his Party: that *the least Addition of Property to the Church, is one Step towards Popery.*

The B..p goes on with much Earnestness and Prolivity to prove, That the *Pope's* Confirmation of the *Church-Lands* to those who held them by *King Henry's* Donation, was Null and Fraudulent, which is a Point that I believe no *Protestant* in *England* would give Three Pence to have his Choice, whether it should be true or false: It might indeed serve as a Passage in his History, among a Thousand other Instances, to detect the Knavery of the Court of *Rome*; But I ask, *Where could be the Use of it in this Introduction? Or, why all this Haste in publishing it at this Juncture, and so out of all Method, apart, and before the Work it self?* He gives his Reason in very plain Terms, We are now, it seems, in more

P. 37. *Danger of Popery than towards the End of King Charles II's Reign. That Sett of Men (the Tories) is so impiously corrupted in the Point of Religion, that no Scene of Cruelty can fright 'em from leaping into it, and perhaps from acting such a Part in it, as may be assign'd them. He doubts whether the High Church Clergy have any Principles, and therefore will be ready to turn off their Wives, and look on the Fires kindled in Smithfield, as an amiable View. These are the Facts he all along takes for granted, and argues accordingly;*

cordingly ; therefore in despair of dissuading the Nobility and Gentry of the Land, from introducing *Popery* by any Motives of Honour, Religion, Alliance or Mercy, he assures them, *That the Pope has not duly confirmed their Tythes to the Church-Lands in their Possession*, which therefore must infallibly be restored, as soon as that Religion is establish'd among us.

Thus, in his L.^{ps} Opinion, there is nothing wanting to make the Majority of the Kingdom, both for Number, Quality and Possession, immediately embrace *Popery*, except a firm Bull from the Pope to secure the *Abbey* and other *Church-Lands* and *Tythes* to the present Proprietors and their Heirs ; If this only Difficulty could now be adjusted, the *Pretender* would be restored next Session, the Two Houses reconcil'd to the *Church of Rome* against *Easter Term*, and the Fires lighted in *Smithfield* by *Midsummer*. Such horrible Calumnies against a Nation are not the less injurious to Decency, Good Nature, Truth, Honour, and Religion, because they may be vented with Safety. And I will appeal to any Reader of common Understanding, whether this be not the most natural and necessary Deduction from the Passages I have cited and referr'd to.

Yet all this is but friendly Dealing, in Comparison with what he affords the P. 46. Clergy upon the same Article. He supposes all that Reverend Body, who differ from him in Principles of *Church* or *State*, so far from disliking *Popery*, upon the above mentioned Motives of *Perjury*, *quitting their Wives*, or *burning their Relations* : That the Hopes of enjoying the *Abbey*

Abbey-Lands woud soon bear down all such Considerations, and be an effectual Incitemant to their Perversion : And so he goes gravely on, as with the only Argument which he thinks can have any Force, to assure them, that *the Parochial Priests in Roman-Catholick Countries are much poorer than in ours, the several Orders of Regulars, and the Magnificence of their Church, devouring all their Treasure, and by Consequence, their Hopes are vain of expecting to be richer after the Introduction of Popery.*

But after all, his L..p despairs, That even this Argument will have any Force with our abominable Clergy, because, to use his own
P. 47. *Words, They are an insensible and degenerate Race, who are thinking of nothing but their present Advantages : And so that they may now support a luxurious and brutal Course of irregular and voluptuous Practices, they are easily hir'd to betray their Religion, to sell their Country, and to give up that Liberty and those Properties, which are the present Felicities and Glories of this Nation.*

He seems to reckon all these Evils as Matters fully determin'd on, and therefore falls into the last usual Forms of Despair by threatening the Authors of these Miseries with
Ibid. *lasting Infamy, and the Curses of Posterity upon perfidious Betrayers of their Trust.*

Let me turn this Paragraph into vulgar Language for the Use of the Poor, and strictly adhere to the Sense of the Words. I believe it may be faithfully Translated in the following Manner,

The

The Bulk of the Clergy, and one Third of the Bishops, are stupid Sons of Whores, who think of nothing but getting of Money as soon as they can: If they may but procure enough to supply them in Gluttony, Drunkenness and Whoring, they are ready to turn Traytors to God and their Country, and make their Fellow Subjects Slaves. The rest of the Period about threatning Infamy and the Curses of Posterity upon such Dogs and Villains, may stand as it does in the B..p's own Phrase, and so make the Paragraph all of a piece.

I will engage on the other Side, to Paraphrase all the Rogues and Rascals in the *Englishman*, so as to bring them up exactly to his L...p's Stile: But, for my own Part, I much prefer the plain *Billingsgate* Way of calling Names, because it expresses our Meaning full as well, and would save abundance of Time which is lost by Circumlocution; so, for Instance, *John Dunton*, who is retained on the same Side with the B....p, calls my *Lord Treasurer* and *Lord Bolingbroke*, Traytors, Whoremongers and Jacobites, which Three Words cost our Right Reverend Author thrice as many Lines to define them; And I hope his L...p does not think there is any Difference in point of Morality, whether a Man calls me *Traitor* in one Word. or says P. 47.
I am One hir'd to betray my Religion and sell my Country.

I am not surpriz'd to to see the B...p Mention with Contempt all Convocations of the Clergy, for *Toland*, *Asgil*, *M.....t.b.*, P. 51. *Collins*, *Tindal*, and others of the Fraternity, talk the very same Language. His L...p confesses.

confesses, he is not inclin'd to expect much from the Assemblies of Clergymen. There lies the Misfortune; for if he and some more of his Order would correct their Inclinations, a great deal of Good might be expected from such Assemblies, as much as they are now cramp'd by that Submission, which a corrupt Clergy brought upon their innocent Successors. He will not deny that his Copiousness in these Matters is, in his own Opinion, one of the meanest Parts of his New Work. I will agree with him, unless he happens to be more copious in any Thing else. However, it is not easy to conceive why he should be so copious upon a Subject he so much despises, unless it were to gratify his Talent of Railing at the Clergy, in the Number of whom he disdains to be reckon'd, because he is a B...p: For it is a Stile I observe some Prelates have fallen into of late Years, to talk of Clergymen, as if themselves were not of the Number: You will read in many of their Speeches at Dr. Sacheverell's Tryal, Expressions to this or the like Effect: *My Lords, If Clergymen be suffer'd, &c.* wherein they seem to have Reason: And I am pretty confident, That a great Majority of the Clergy were heartily inclin'd to disown any Relation they had to the Managers in-Lawn. However, it was a confounding Argument against Presbytery, to see those Prelates, who are most suspected to lean that Way, treating their inferior Brethren with Haughtiness, Rigour, and Contempt; Though to say the Truth, nothing better could be hop'd for; because, I believe, it may pass for an universal Rule, that in every Diocess govern'd by Bishops of the Whig Species, the

the Clergy (especially the poorer Sort) are under double Discipline, and the Laity left to themselves. The Opinion of Sir Thomas Moor, which he produces to prove the ill Consequences or Insignificancy of Convocations advances no such Thing, but says, *If the Clergy assembled often, and might act as other Assemblies of Clergies in Christendom, much Good might have come: But the Misfortune lay in their long Disuse, and that in his own and a good part of his Father's Time, they never came together, except at the Command of the Prince.*

I suppose his L...p thinks, there is some original Impediment in the Study of Divinity, or secret Incapacity in a Gown and Cassock without Lawn, which disqualifies all inferior Clergymen from debating upon Subjects of Doctrine or Discipline in the Church. It is a famous Saying of his, *That he looks upon every Layman to be an honest Man, till he is by Experience convinc'd to the contrary: And on every Clergyman as a Knave, till he finds him to be an honest Man.* What Opinion then must we have of a lower House of Convocation; where I am confident he will hardly find Three Persons that ever convinc'd him of their Honesty, or will ever be at the Pains to do it; Nay, I am afraid they woud think such a Conviction might be no very advantageous Bargain, to gain the Character of an honest Man with his Lordship, and lose it with the rest of the World.

In the famous Concordate that was made between Francis I. of France and Pope Leo X, the B...p tells us, That the P. 53.
King and Pope came to a Bargain, by

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which

which they divided the Liberties of the Gallican Church between them, and indeed quite enslav'd it, He intends, in the Third Part of his History which he is going to publish, to open this whole Matter to the World. In the mean Time, he mentions some ill Consequences to the Gallican Church from that Concordate. which are worthy to be observ'd; The Church of France became a Slave, and this Change in their Constitution put an End, not only to National, but even to Provincial Synods in that Kingdom. The Assemblies of the Clergy there, meet now only to give Subsidies, &c. And he says, Our Nation may see by that Proceeding, what it is to deliver up the essential Liberties of a free Constitution to a Court P. 55. P. 53.

All I can gather from this Matter is, *That our King Henry made a better Bargain than his Contemporary Francis, who divided the Liberties of the Church between himself and the Pope, while the King of England seiz'd them all to himself. But how comes he to number the want of Synods in the Gallican Church, among the Grievances of that Concordate. and as a Mark of their Slavery, since he reckons all Convocations of the Clergy in England to be useless and dangerous Or, what Difference in Point of Liberty was there between the Gallican Church under Francis, and the English under Harry? For, the latter was as much a Papist as the former, unless in the Point of Obedience to the See of Rome; and in every Quality of a good Man, or a good Prince (except personal Courage where in both were equal) the French Monarch had the Advantage*

vantage by as many Degrees as is possible for one Man to have over another.

Henry VIII. had no Manner of Intention to change Religion in his Kingdom; he continu'd to persecute and burn Protestants after he had cast off the *Pope's* Supremacy: And I suppose his Seizure of Ecclesiastical Revenues (which *Francis* never attempted) cannot be reckoned as a Mark of the Church's *Liberty*. By the Quotations the B. p sets down to shew the Slavery of the *French* Church, he represents it as a Grievance, that *Bishops are not now elected there as* P. 55. *formerly, but wholly appointed by the Prince; and that those made by the Court have been ordinarily the chief advancers of Schisms, Heresies, and Oppressions of the Church.* He cites another Passage from a Greek Writer, and plainly insinuates, That it is justly applicable to Her Majesty's Reign: *Princes chuse such Men to that Charge (of a Bishop) who may be* Ibid. *their Slaves, and in all Things obsequious to what they prescribe; and may lie at their Feet, and have not so much as a Thought contrary to their Commands.*

These are very singular Passages for his L. p to set down in order to shew the dismal Consequences of the *French Concordate*, by the Slavery of the *Gallican* Church, compar'd with the Freedom of ours. I shall not enter into a long Dispute, whether it were better for Religion, that Bishops should be chosen by the Clergy, or People, or both together; I believe our Author would give his Vote for the second (which however would not have been of much Advantage to himself and

some others that I could Name.) But I ask, whether Bishops are any more elected in *England* than in *France*? And the want of Synods are in his own Opinion, rather a Blessing than a Grievance, unless he will affirm that more Good can be expected from a Popish Synod than an *English* Convocation. Did the *French* Clergy ever receive a greater Blow to their Liberties, than the Submission made to *Henry VIII*, or so great a One as the Seizure of their Lands? The Reformation ow'd nothing to the good Intentions of King *Henry*: He was only an Instrument of it, (as the Logicians speak) by Accident; nor doth he appear throughout his whole Reign, to have had any other Views, than those of gratifying his insatiable Love of Power, Cruelty, Oppression, and other irregular Appetites. But this Kingdom as well as many other Parts of *Europe*, was at that Time generally weary of the Corruptions and Impositions of the *Roman* Court and Church, and disposed to receive those Doctrines which *Luther* and his Followers had universally spread. *Granmer* the Archbishop, *Cromwell*, and others of the Court, did secretly embrace the Reformation; and the King's abrogating the *Pope's* Supremacy, made the People in general run into the New Doctrines with greater Freedom, because they hop'd to be supported in it, by the *Authority and Example* of their *Prince*, who disappointed them so far, that he made no other Step than rejecting the *Pope's* Supremacy, as a Clog upon his own Power and Passions, but retained every Corruption beside, and became a cruel Persecutor, as well of those who denied his own Supremacy, as of all others

others who profess'd any Protestant Doctrine. Neither hath any Thing disgusted me more in reading the Histories of those Times, than to see one of the worst Princes of any Age or Country, celebrated as an Instrument in that glorious Work of the Reformation.

The B...p having gone over all the Matters that properly fall within his *Introduction*,
P. 56. proceeds to expostulate with several Sorts of People; First, with *Protestants*, who are no *Christians*, such as *Atheists*, *Deists* *Freethinkers*, and the like Enemies to Christianity. But these he treats with the Tenderness of a Friend, because they are all of them of sound Whig-Principles in Church and State. However, to do him Justice, he lightly Touches some old Topicks for the Truth of the Gospel; and concludes by *wishing that the Freethinkers would consider well, if (Anglice, whether) they think it is possible to bring a Nation to be without any* P. 59.
Religion at all, and what the Consequences of that may prove; and in case they allow the Negative he gives it clearly for Christianity.

Secondly, He applies himself (if I take his Meaning right) to Christian Ibid
Papists. *who have a Taste of Liberty*, and desires them to *compare the Absurdities of their own Religion with the Reasonableness of the Reform'd*: Against which, as good Luck would have it, I have nothing to object.

Thirdly, He is somewhat rough against his own Party, *who having tasted the Sweets of Protestant Liberty, can look back so tamely* P. 60.
on Popery coming on them; it looks as if

they

(54)

they were bewitch'd, or that the Devil
P. 61. were in them, To be so negligent. It is
not enough, that they resolve not to turn
Papists themselves: They ought to awaken all about
them, even the most ignorant and stupid, to apprehend
their Danger, and to exert themselves with
their utmost Industry to guard against it, and to
resist it. If after all their Endeavours to prevent
it, the Corruption of the Age, and the Art and
Power of our Enemies. prove too hard for us, then
and not till then we must submit to the Will of
God, and be silent, and prepare our selves for all
the Extremities of Suffering and of Misery; with
a great deal more of the same Strain.

With due Submission to the profound Sagacity
of this Pr.l.te, who can smell Popery at 500 Miles
Distance, better than *Fanaticism* just under his
Nose; I take leave to tell him, that this Reproof
to his Friends, for want of Zeal and Clamour a-
gainst Popery, Slavery, and the Pretender, is
what they have not deserv'd. Are the Pamphlets
and Papers daily publish'd by the sublime Authors
of his Party, full of any Thing else? Are not
the Queen, the Ministers, the Majority of
Lords and Commons, loudly taxed in Print with
this Charge against them at full Length? Is it
not the perpetual Eccho of every Whig-Coffee-
House and Club? Have they not quarter'd
Popery and the Pretender upon the Peace and
Treaty of Commerce; upon the possessing, and
quitting, and keeping, and demolishing of *Dun-*
kirk? Have they not clamour'd because the *Pre-*
tender continu'd in *France*, and because he left
it? Have they not reported, That the Town
swarm'd

swarm'd with many Thousand Papists, when upon Search, there were never found so few of that Religion in it before? If a Clergyman preaches Obedience to the higher Powers, is he not immediately traduc'd as a Papist? Can mortal Man do more? To deal plainly, My L...d, your Friends are not strong enough yet to make an Insurrection, and it is unreasonable to expect One from them, till their Neighbours are ready.

My L...d, I have a little Seriousness at Heart upon this Point, where your L...p affects to shew so much. *When you can prove that One single Word has ever drop'd from any Minister of State, in publick or private, in Favour of the Pretender, or his Cause; when you can make it appear, that in the Course of this Administration. since the Queen thought fit to change Her Servants, there hath One Step been made towards weakening the Hanover Title. or giving the least Countenance to any other whatsoever, then, and not till then, go dry your Chaff and Stubble, give Fire to the Zeal of your Faction, and reproach them with Luke-warmness.*

Fourthly, The B..p applies himself to the Tories in general; taking it for granted, after his charitable Manner, that they are all ready prepar'd to introduce Popery, he puts an Excuse into their Mouths, by which they woud endeavour to justify their Change of Religion: *Popery is not what it was before the Reformation: Things are now much mended; and further Corrections might be expected, if we woud enter into a Treaty with them: In particular,*
they

the Error of proceeding severely with Heretics; so that there is no Reason to apprehend the Returns of such Cruelties as were practis'd an Age and a half ago.

This he assures us, is a Plea, offer'd by the Tories in defence of themselves, for going about at this Juncture to establish the Popish Religion among us: What Argument does he bring to prove the Fact it self? *Quibus indicis, quo teste probavit? Nil horum: Verbosa & grandis epistola venit.* Nothing but this tedious Introduction, wherein he supposes it all along as a Thing granted. That there might be a perfect Union in the whole Christian Church, is a Blessing which every good Man wishes, but no reasonable Man can hope. That the more polite Roman Catholicks have in several Places given up some of their superstitious Fopperies, particularly concerning *Legends, Relicks*, and the like, is what no Body denies. But the material Point in difference between us and them, are universally retained and asserted, and in all their controversial Writings. And if his L...p really thinks that every Man who differs from him under the Name of a Tory in some Church and State Opinions, is ready to believe *Transubstantiation Purgatory, the Infallibility of Popes or Councils*, to worship Saints and Angels, and the like; I can only pray God to enlighten his Understanding, or graft in his Heart the first Principles of Charity; a Vertue which some People ought not by any Means wholly to renounce, because it covereth a Multitude of Sins.

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Fifthly, The B..p applies himself to his own Party in both Houses of Parliament, whom he exhorts to guard their Religion P. 67. and Liberty against all Danger at what Distance soever it may appear. If they are absent and remiss on critical Occasions, that is to say, If they do not attend close next Sessions, to Vote upon all Occasions whatsoever, against the Proceedings of the Queen and Her Ministry: Or, If any Views of Advantage to themselves P. 68: prevail on them. In other Words, If any of them vote for the Bill of Commerce, in hopes of a Place or a Pension, a Title or a Garter; God may work a Deliverance for us another Way. That is to say, by inviting the Dutch: But they and their Families; (id est) those who are negligent or Revolters, shall perish, By which is meant; they shall be hang'd as well as the present M..ry and their Abbettors, as soon as we recover our Power. Because they let in Idolatry, Superstition and Tyranny. Because they stood by and suffer'd the Peace to be made, the Bill of Commerce to pass, and Dunkirk lie undemolish'd longer than we expected, without raising a Rebellion.

His last Application is to the Tory Clergy, a parcel of blind, ignorant, dumb, sleeping, greedy drunken Dogs. A pretty artful Episcopal Method is this, of calling his Brethren as many injurious Names as he pleases. It is but quoting a Text of Scripture, where the Characters of evil Men are describ'd, and the Thing is done; and at the same Time the Appearances of Piety and Devotion preserv'd. I woud engage, with the Help
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of a good *Concordance*, and the Liberty of perverting Holy Writ, to find out as many injurious Appellations, as the *Englishman* throws out in any of his politick Papers, and apply them to those Persons *who call Good, Evil; and Evil Good*; to those who cry without Cause, *Every Man to his Tents O Israel*; and to those who Curse the Queen in their Hearts!

These decent Words he tells us, *Make up a lively Description of such Pastors, as will not study Controversy, nor know the Depth of Satan*. He means I suppose, the Controversy between us and the Papists; for as to the *Free-thinkers* and *Dissenters* of every Denomination, they are some of the best Friends to the Cause. Now I have been told, there is a Body of that Kind of Controversy publish'd by the *London Divines*, which is not to be match'd in the World. I believe likewise, there is a good Number of the Clergy at present, thorowly vers'd in that Study; after which, I cannot but give my Judgment, That it would be a very idle Thing for Pastors in general to busy themselves much in Disputes against *Popery*: it being a dry heavy Employment of the Mind at best; especially when, God be thank'd, there is so little Occasion for it in the generality of Parishes throughout the Kingdom, and must be daily less and less by the just Severity of the Laws, and the utter Aversion of our People from that Idolatrous Superstition.

If I might be so bold to name those who have
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the Honour to be of his L...p's Party. I would venture to tell him. That Pastors have much more Occasion to study Controversies against the several Classes of Free thinkers and Dissenters ; the former (I beg his L...p's Pardon for saying so) being a little worse than Papists, and both of them more dangerous at present to our Constitution both in Church and State. Not that I think Presbytery so corrupt a System of Christian Religion as Popery ; I believe it is not above one Third as bad : But I think the Presbyterians, and their Clans of other Fanaticks of Free-thinkers and Atheists that dangle after them, are as well inclin'd to pull down the present Establishment of Monarchy and Religion, as any Sett of Papists in Christendom. and therefore that our Danger as Things now stand. is infinitely greater from our Protestant Enemies ; because they are much more able to ruin us, and full as willing. There is no Doubt, but Presbety and a Commonwealth are less formidable Evils than Popery, Slavery and the Pretender ; For if the Fanaticks were in Power, I should be in more Apprehension of being starv'd than burn'd : But there are probably in England Forty Dissenters of all Kinds, including their Brethren the Free-thinkers, for one Papist ; and allowing one Papist to be as terrible as three Dissenters, it will appear by Arithmetick, that we are thirteen Times and one Third more in Danger of being ruin'd by the latter than the former.

The other Qualification necessary for all Pastors, if they will not be blind, ignorant, greedy, drunken Dogs, &c. is, to know the Depths of Satan. This

is harder than the former; that a poor Gentleman ought not be Parson, Vicar or Curate of a Parish, except he be cunninger than the Devil. I am afraid it will be difficult to remedy this Defect for one manifest Reason, because whoever had only half the Cunning of the Devil, would never take up with a Vicarage of 10 l. a Year, *to live on at his Ease*, as my L^d expresseth it; but seek out for some better Livelihood. His L^{ty} is of a Nation very much distinguish'd for that Quality of *Cunning* (tho' they have a great many better) and I think he was never accused for wanting his Share. However, upon a Tryal of Skill I would venture to lay Six to Four on the *Devil's* Side, who must be allow'd to beat least the older *Practitioner*. *Telling Truth* shames him, and *Resistance* makes him fly: But to attempt Out-witting him, is to fight him at his own Weapon, and consequently no *Cunning* at all. Another Thing I would observe is, That a Man may be *in the Depth of Satan*, without knowing them all, and such a Man may be so far in *Satan's Depths* as to be out of his own. One of the *Depths of Satan* is to *counterfeit an Angel of Light*. Another, I believe, is to stir up the People against their Governours, by false Suggestions of Danger. A Third, is to be a *prompter to false Brethren*, and to send *Wolves* about in *Sheeps* Cloathing. Sometimes he sends *Jesuits* about *England* in the Habit and Cant of *Fanatics*, at other Times he has *Fanatick* Missionaries in the *Hibits* of I shall Mention but one more of *Satan's Depths*, for I confess I know not the Hundredth Part of them; and that is to employ his *Emissaries* in crying out against remote
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imaginary Dangers, by which we may be taken off from defending our selves against those which are real just at our Elbows.

But his L...p draws towards a Conclusion, and bids us *look about, to consider P. 70. the Danger we are-in, before it is too late;* for he assures us, we are already going into some of the worst Parts of Popery; like the Man who was so much in haste for his New Coat, that he put it on the wrong Side out. *Auricular Confession, Priestly Absolution, and the Sacrifice of the Mass,* have made great Progress in *England*, and no Body has observ'd it; See *Ibid.* several other Popish Points are carried higher with us than by the Priests themselves. And some Body it seems had the Impudence to propose an Union with the Gallican Church. I have indeed heard that Mr. *Lestly* publish'd a Discourse to that Purpose, which I have never seen; nor do I perceive the Evil in proposing an Union between any Two Churches in *Christendom*. without doubt Mr. *Lestly* is most unhapily misled in his Politicks; but if he be the Author of the late Tract against Popery, he has given the World such a Proof of his Soundness in Religion, as many a Bishop ought to be proud of. I never saw the Gentleman in my Life: I know he is the Son of a great and excellent Prelate, who, upon several Accounts, was one of the most extraordinary Men of his Age. Mr. *Lestly* hath written many useful Discourses upon several Subjects, and hath so well deserv'd of the Christian Religion, and the Church of *England* in particular, that to accuse him of Impudence

judence for proposing an Union in Two very different Faiths, is a Stile which I hope few will imitate. I detest Mr. *Lefly's* Political Principles as much as his Lordship can do for his Heart ; but I verily believe he acts from a mistaken Conscience, and therefore I distinguish between the Principles and the Person. However, it is some Mortification to me, when I see an *avow'd Non-juror* contribute more to the confounding of Popery, than could ever be done by a Hundred thousand such *Introductions* as this.

His L...p ends with discovering a small
P. 71. Ray of Comfort. God be thanked there are many among us that stand upon the Watch-Tower, and that give faithful Warning ; that stand in the Breach, and make themselves a Wall for their Church and Country ; that cry to God Day and Night, and lie in the Dust mourning before him, to avert those Judgments that seem to hasten towards us. They search into the Mystery of Iniquity that is working among us, and acquaint themselves with all that Mass of Corruption that

P. 72. is in Popery. He prays, That the Number of these may encrease, and that he may be of that Number, ready either to die in Peace, or to seal that Doctrine he has been Preaching above Fifty Years, with his Blood. This being his last Paragraph, I have made bold to transcribe the most important Parts of it. His Design is to end alter the Manner of Orators, with leaving the strongest Impression possible upon the Minds of his Hearers. A great Breach is made ; the Mystery of Popish Iniquity is working a-
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among us; may God avert those Judgments that are
hastening towards us: I am an old Man, a
Preacher above Fifty Years, and I now expect and
am ready to die a Martyr for the Doctrines I
have preach'd. What an amiable Idea does he
here leave upon our Minds, of Her Majesty and
Her Government! He has been poring so long
upon Fox's Book of Martyrs, that he imagines
himself living in the Reign of Q. Mary, and is
resolv'd to set up for a *Knight-Errant* against Po-
pery. Upon the Supposition of his being in earn-
est, (which I am sure he is not) it woud require
but a very little more Heat of Imagination, to
make a History of such a Knight's Adventures.
What woud he say, to behold the *Fires kindled*
in Smithfield, and all over the Town, on the 17th
of November; to behold the *Pope* born in Tri-
umph on the Shoulders of the People, with a
Cardinal on the one Side and the Pretender on the
other? He woud never believe it was Q. Eliza-
beth's Day, but that of her persecuting
Sister: In short, how easily might a *Windmill*
be taken for the Whore of Babalon, and a *Paper-*
Show for a Popish Procession?

But *Enthusiasm* is none of his Lordship's
Faculty: I am inclin'd to believe he might
be melancholly enough when he writ this *Intro-*
duction: The Despair at his Age of seeing a
a Faction restored to which he hath sacrificed
so great a Part of his Life: The little Success
he can hope for in case he should resume those
High Church Principles, in the Defence of which
he first employ'd his Pen: No visible Expectation of

removing to *Farnham* or *Lambeth*: And lastly, the Misfortune of being hated by every One, who either wears the Habit, or values the Profession of a Clergyman: No wonder such a Spirit, in such a Situation, is provok'd beyond the Regards of Truth, Decency, Religion, or Self-Conviction. To do him Justice, he seems to have nothing else left, but to cry out *Halters, Gibbets, Faggots, Inquisition, Popery, Slavery, and the Pretender*. But in the mean Time, he little considers what a world of Mischief he does to his Cause. It is very convenient, for the present Designs of that Faction, to spread the Opinion of our immediate Danger from *Ppöery* and the *Pretender*. His Directors therefore ought, in my humble Opinion, to have employ'd his Lordship in publishing a Book, wherein he should have asserted, by the most solemn Affeuerations, that all Things were safe and well: For the World has contracted so strong a Habit of believing him backwards, that I am confident nine Parts in ten of those who have read or heard of his *Introduction*, have slept in greater Security ever since. It is like the melancholly Tone of a Watchman at Midnight. who thumps with his Pole, as if some Thief were breaking in, but you know by the Noise, that the Door is fast.

However, he thanks God, there are many among us who stand in the Breach:

P. 71. I believe they may; 'tis a Breach of their own making, and they design to come forward, and storm and plunder, if they be not driven

driven back: *They make themselves a Wall for their Church and Country.* Ibid. A South-Wall, I suppose, for all the best Fruit of the Church and Country to be nailed on. Let us examine this Metaphor: The Wall of our Church and Country is built of those who love the Constitution in both. Our Domestic Enemies undermine some Parts of the Wall, and place themselves in the Breach; and then they cry, *We are the Wall.* We do not like such Patch-Work, They build with untempered Mortar; nor can they ever cement with us, till they get better Materials and better Workmen: God keep us from having our Breaches made up with such Rubbish, *They stand upon the Watch-tower;* they are indeed Ibid Pragmatical enough to do so; but who assign'd them that Post, to give us false Intelligence, to alarm us with false Dangers, and send us to defend one Gate, while their Accomplices are breaking in at Ibid. another? *They cry to God Day and Night to avert the Judgment of Popery, which seems to hasten towards us.* Then I affirm, They are Hypocrites by Day, and filthy Dreamers by Night. *When they cry unto him, he will not hear them:* For they cry against the plainest Dictates of their own Conscience, Reason, and Belief.

But lastly, *They lye in the Dust, mourning before him.* Hang me if I believe Ibid. that, unless it be figurately spoken. But suppose it be true, Why do they lye in the Dust? Because they love to raise it; for, What

do *they* mourn? Why, for Power, Wealth and Places, There let the Enemies of the Queen, the Monarchy. and the Church, *lye*, and *mourn*, and *lick* the *Dust* like *Serpents*, till they are truly sensible of their Ingratitude, Falshood, Disobedience, Slander, Blaiphemy, Sedition, and *ever* *evil* *Work*.

I cannot find in my Heart to conclude without offering his L...p a little humble Advice upon some certain Points.

First, I woud advise him, if it be not too late in his Life,, to endeavour a little at mending his Style, which is mighty defective in the *Circumstances* of Grammer, Propriety, Politeness and Smoothness. I fancy'd at first, it might be owing to the Prevalence of his Passion, as People sputter out Nonsence for haste, when they are in a Rage. And indeed, I believe this Piece before me has received some additional Imperfections from that Occasion. But whoever has heard his Sermons, or read his other Tracts, will find him very unhappy in his Choice and Disposition of his Words, and, for want of Variety, repeating them, especially the Particles, in a Manner very grating to an *English* Ear. But I confine my self to this *Introduction*, as his last Work, where endeavouring at *Rhetorical Flowers*, he gives us only Bunches of *THISTLES*; of which I could present the Reader with a plentiful Crop; but I refer him to every Page and Line of the Pamphlet it self.

Secondly,

Secondly, I woud most humbly advise his L^{ty} to examine a little into the Nature of Truth, and sometimes to hear what *She* says. I shall produce Two Instances among an Hundred. When he asserts, That we are *now in more Danger of Popery than towards the End of King Charles Ist's Reign*, and gives the broadest Hints, That the Queen, the Ministry, the Parliament, and the Clergy, are just a going to introduce it; I desire to know, whether he really thinks *Truth* is of his Side, or whether he be not sure *She* is against him: If the latter, then *Truth* and he would be found in Two different Stories; and which are we to believe? Again, when he gravely advises the Tory, not to *light the Fires in Smithfield*, and goes on in Twenty Places already quoted, as if the Bargain were made for *Popery* and *Slavery* to enter: I ask again, whether he has rightly consider'd the Nature of *Truth*? I desire to put a parrallel Case. Suppose his L^{ty} should take it into his Fancy to write and publish a Letter to any Gentlemen of no infamous Character for his Religion or Morals? and there advise him with great Earnestness, not to rob or fire Churches, ravish his Daughter, or murder his Father; shew him the Sin and the Danger of these Enormities, that if he flatter'd himself, he could escape in Disguise, or bribe his Jury, he was grievously mistaken: That he must in all Probability forfeit his Goods and Chattles, die an ignominious Death, and be curst by Posterity: Woud not such a Gentleman justly think himself highly injur'd, though his L^{ty} did not affirm, That the said Gentleman had his

Picklocks or Combustibles ready, that he had attempted his Daughter, and drawn his Sword against his Father in order to stab him? Whereas in the other Case, this Writer affirms over and over, That all Attempts for introducing Popery and Slavery, are already made, the whole Business concerted, and that little less than a Miracle can prevent our Ruin.

Thirdly, I could heartily wish his Lordship would not undertake to charge the Opinions of One or Two, and those probably Nonjurors, upon the whole Body of the Nation

P. 70. that differs from him. Mr Lessly writes a Proposal for an Union with the Gallican Church; somebody else has carried the Necessity of Priesthood in the point of Baptism farther than Popery; A Third has asserted the Independency of the Church on the State, and in many Things arraigned the Supremacy of the Crown: Then he speaks in a dubious insinuating Way, as if some other Popish Tenets had been already advanc'd: And at last concludes in this affected Strain of Dis-

P. 71, spondency, *What will all these Things end in! And on what Design are they driven! Alas, it is too visible.* 'Tis as clear as the Sun, that these Authors are encourag'd by the Ministry with a Design to bring in Popery; and in Popery all these Things will End.

I never

I never was so uncharitable to believe, That the whole *Party* of which his Lordship professeth himself a Member, had a real form'd Design of establishing *Atheism* among us. The Reason why the *Whigs* have taken the *Atheists* or *Free-thinkers* into their Body, is because they wholly agree in their Political Schemes, and differ very little in Church Power and Discipline. However, I could turn the Argument against his Lordship with very great Advantage, by quoting Passages from fifty Pamphlets wholly made up of *Whigism* and *Atheism*, and then conclude; *What will all these Things end in? And on what Design are they driven? Alas, it is too visible.*

Lastly, I would beg his Lordship not to be so exceedingly outrageous upon the Memory of the Dead; because it is highly probable, that in a very short Time he will be one of the Number. He has in plain Words given Mr. Wharton the Character of a most Malicious Revengeful, Treacherous, Lying Mercenary Villain. To which I shall only say, That the direct Reverse of this amiable Description, is what appears from the Works of that most Learned Divine; and from the Accounts give me by those who knew him much better than the B....p seems to have done. I meddle not with the Moral Part of this Treatment. God Almighty forgive his Lordship this Manner of Revenging himself; and then there will be but little Consequence from an Accusation which

which the Dead cannot feel, and which none of the Living will believe.

FINIS.

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†† **T**HE LIFE of *ARISTIDES*, the Athenian, who was banish'd for his Justice: Translated from an Arrabick Manuscript; suppos'd to be written Originally in Greek, by Theophrastus. Printed and Sold by D. Tompson.